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supported by the following Jewish scholars. Rapoport,¹ Hübsch,² Fränkel,³ Perles,⁴ Grätz,⁵ Prager,⁶ Reifmann,⁷ Bacher,⁸ Heller,⁹ and others, while non-Jewish scholars¹⁰ are not yet agreed in their opinions regarding the authorship of the Peshitta. However, all claimants for Jewish authorship unanimously agree that the Peshitta betrays Talmudic influence, and the Hagadic and Halakic elements are interwoven in it. As a whole it is imbued with the spirit of the religious writings of the Jews, and in the words of Geiger,¹¹ "Sie gibt nicht bloss ein jüdisches Buch wieder, sondern sie fasst es auch vollkommen nach damals herrschenden Jüdischen Anschauungen auf."

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THE ASSYRIAN WORD İKDU

In Delitzsch's *Assyrisches Handwörterbuch* and Meissner's *Supplement zu den Assyrischen Wörterbüchern* this word is entered under the root אכר, while Muss-Arnolt in his *Assyrisch-English-Deutsches Handwörterbuch* gives the word under עקד. Langdon in his *Neubabylonische Königsinschriften* agrees with Delitzsch in taking the root to be אכר, and Streck in his glossary to the Inscriptions of Aššurbanipal follows Muss-Arnolt.

The meaning generally assigned to this word by scholars is "mighty." There are several passages, however, which show that the fundamental meaning of the word is not "mighty" but "angry," "raging," "ferocious." So for example in Sm. 702, 7 (published in Delitzsch's *Lesestücke*³, p. 79) we have the sign BAD with the value *idim*, which equals *ikdu*. In Sumerian *idim* means "raging" (Langdon, *Sum. Gram.*, p. 221). The meaning "raging," "furious" agrees admirably with its use in most Assyrian texts. Thus we have in Tiglath-pileser (VI, 77), *i-na lib-bi-ia ik-di i-na kit-ru-ub*

¹ בכור" השנה (1844), p. 37; ערך מליך, article אחרג, p. 254a; אנרות ש"ר, pp. 43 ff. Cf. הליכות קדם by Gabriel Polak (Amsterdam, 1846), pp. 9-20.

² *Die fünf Megilloth*, p. ix. He advanced the theory that the Peshitta text in our possession is a Jewish revision of an earlier version, made after the fashion of Aquila's revision of the LXX.

³ *Jahrb. für prot. Theol.*, V, 758 ff.

⁴ *Op. cit.*, pp. 22-23.

⁵ *Geschichte der Juden*, IV (3d ed., 1893), 328.

⁶ Prager, *op. cit.*

⁷ בית תלמוד, I (1881), 383-87.

⁸ See his article on the Aramaic languages and literature in the *Jewish Encyclopaedia*, II, 716 f.

⁹ *Untersuchungen*, etc., *ad seq.*

¹⁰ There are also some Jewish scholars who assume Christian authorship of the Peshitta. Among these may be mentioned Gottheil in his article "Bible Versions" in the *Jewish Encyclopaedia*, and Max L. Margolis in his *Story of Bible Translations*, pp. 44 ff.

¹¹ *ZDMG*, XXI, 487; *Nachg. Schrift.*, III, 322; cf. also *Nachg. Schrift.*, IV, 96.

mi-it-lu-ti-ia i-na šépê-ia lu-u a-duḫ, "[120 lions] I slew in my furious rage in the attack of my strength, upon my feet." Also in Streck's *Aššurbanipal* (p. 148, l. 43) *rimê iḫ-du-u-te na-ši-re ki-bi-is šarrut-ia*, "the raging wild oxen which guard the footsteps of my royalty." So *Aššurbanipal* describes the images of the wild bulls which he placed at the door of the temple of Barsippa. The word is also used with wild bulls in *Neubabylonische Königsinschriften* 72, 20; 86, 8, *et passim*. Note also I R. 31, IV, *nêšê iḫdûte adûk*, "raging lions I slew." Also in I R. 17, 4, *munirbu iḫdu*, "the destroyer, the raging one," well describes the god of war. I may also quote King's *Annals* (p. 219, l. 14), *šarrāni iḫdûte la padûte*, and *Rev. d'Assyr.*, XVI, 67, *ilāni iḫdûte*. See also Meek, No. 46, in *Beiträge zur Assyriologie*, X, *rimu iḫdu* and especially King (*Creation*, II, Appendix V, l. 97), *iḫdûti-ia kima ḳaḳḳaru lu-kabis*, "those who rage against me I trample upon as the earth."

Zimmerman in his monograph (*Ištar und Šaltu*, p. 38) has noted that the general interpretation of *iḫdu* or *eḫdu* is not acceptable, and on page 20, line 11, of his work he has correctly translated the adverb *e-iḫ-de-iš* by "grimmig." It is obvious, therefore, that the real root of this word is not אָכַד or עָקַד but יָקַד. In Hebrew, Syriac, and the Talmud the fundamental meaning of the root is "to burn," but it is also used of passion both of anger and of love.

The feminine of this adjective is found in Meissner (*Supplement*, p. 5) cited from K 9955 in Bezold's *Catalogue*, where we have ^{lat}*Minû-anni iḫdûtu*, "the goddess Minûanni, the terrible." The root also occurs in Assyrian under the form קָדַד (see Delitzsch, p. 582, and Muss-Arnolt, p. 908). In *CT*, XIX, 22 Rm. 344, line 5 we have *ḳa-a-du*. In Thureau-Dangin's *Sargon* line 182 *kima abri aḳud*, "like firewood I burned up." The word is also used for burning up impurities; *CT*, XVII, 19, line 35, *taḳâd*, Sumerian *u-me-ni-ed*, "thou shalt burn away." It is used for lighting torches in IV R. 55 N 2, 16, *gibilla . . . taḳâd-ma*, "thou shalt burn a torch," in a ritual. There is a word derived from *ḳâdu*, namely *ḳidatu*, which means "fire." Thureau-Dangin, *Sargon*, 250, *ḳi-da-at abri*, "a fire of firewood." For the use of the word in Hebrew, see Isa. 65:5; Jer. 15:4; 17:4. The Syriac usage is illustrated by *Ephraem Syrus*, I, 407E: ܡܠܚܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ, "at the look of her the king was inflamed" (with passion).

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